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THE  
BUDGET  
OF  
THE PEOPLE.

COLLECTED BY  
OLD HUBERT.

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PART I.

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If you should see a flock of Pigeons in a field of Corn, and if (instead of each picking where, or what it liked, taking just as much as it wanted, and no more) you should see ninety and nine of them gathering all they got into a heap, reserving nothing for themselves but the CHAFF AND REFUSE; keeping this heap for ONE, and that the *weakest* perhaps and *worst* pigeon of the Flock; sitting round and looking on all the winter, whilst this one was devouring, throwing about, and wasting it; and, if a pigeon more hardy or hungry than the rest, touched a grain of the hoard, all the others instantly flying upon it and tearing it to pieces, you would see nothing more than is practized every day among men. Among men you see the ninety and nine toiling and scratching together a heap of superfluities for ONE; getting nothing for themselves all the while, but a little of the coarsest of the provision, which their own labour produces; and this ONE too, oftentimes the feeblest and worst of the whole set, A CHILD, A WOMAN, A MADMAN, OR A FOOL; looking quietly on, while they see the fruit of all their labour spent or spoiled; and if one of them take or touch a particle of it, the others join against him, and hang him for the theft.

ARCHDEACON PALEY.

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## I.

**H**E (the supreme executor) acts contrary to his trust when he either employs the force, treasure, and office of the society, to corrupt the representatives, and gain them to his purposes; or openly pre engages the electors, and prescribes to their choice, such, whom he has, by solicitations, threats, promises, or otherwise won to his designs; and employs them to bring in such, who, have promised before hand what to vote, and what to enact. Thus to regulate candidates and electors, and new model the ways of election, what is it but to cut up the government by the roots, and poison the very fountain of public security?

To prepare such an assembly as this, and endeavour to set up the declared abettors of his own will, for the true representatives of the people, and the law makers of the society, is certainly as great a breach of trust, and as perfect a declaration of a design to subvert the government, as is possible to be met with. What power they ought to have in the society, who thus employ it contrary to the trust which went along with it in its first institution, is easy to determine, and one cannot but see, that he who has once attempted any such thing as this, cannot any longer be trusted.

LOCKE on Government.

## II.

Mr. Rous, speaking of the French, says, To me it seems, that some of their measures must be referred to principles not of internal government, but of public hostility. They are the measures of revenge. The French King had endeavoured to evade the Convention of the States by every art of a bankrupt court. Resisted in his new imposts by the parliaments, he had recourse to the Notables, a body of his own selection. When their authority proved insufficient to levy new taxes, the

the states indeed, were assembled; but the states so assembled were, to every purpose of reform, effectually palsied by the division of three orders. Compelled at length to abandon these civil defences of despotism, the king, abetted by the highly benighted clergy, and a large portion of the nobility, threw off the mask. He assembled round the capital a body of foreign mercenaries to oppress the rising liberties of the nation. That this hostile attempt, not to give it a harsher name, preceded any one measure taken by the National Assembly, or even a declaration of its principles, (for the declaration of rights was not at this period conceived) the most unblushing advocate of arbitrary power will not venture to deny. As little can it be denied, that this open avowal of an hostile mind in the partizans of ancient despotism, fully justified every measure of severity necessary to the public safety. If the sacrifice made of private rights has exceeded the just limits of security for the future, men may, according to their several tempers, throw the principal blame on those who provoked, or on those who executed these measures of prevention. No judgement formed on this part of the subject can affect the English admirers of the French Revolution. We all lamented that the occasion ever existed, and deplore the severities it has produced.

## III.

The project of Brutus and Cassius was ill concerted. They acted like citizens, not like statesmen. The citizens said, We must assassinate only Cæsar, because Cæsar alone oppresses us; the statesmen would have said, we must dispatch Cæsar, dispatch Anthony, stifle the ambitious hopes of Octavius: it is not sufficient to punish the tyrant, we must destroy tyranny; not enough to cut down the tree, we must tear up the very roots of it.

## IV.

When I see, said a philosopher, the potentates of the earth, humbled and debased, my heart dilates with joy; methinks it enlarges my being. I see, for instance, with pleasure, in the Roman history, an emperor seated on a golden throne, habited like Jupiter Capitolinus, giving audience to the ambassadors of the Gauls, who having asked a tradesman whom he observed in their retinue, what he thought of him, the Gallic shoe-maker replied, you appear to me to be an excessively ridiculous creature.

*Reflections on those who by their self interested projects, have merited no respect or praise, &c.*



In the Memoirs of the Marchioness of Pompadour, Vol. I. pages 57, 58, 59, Eng. Trans. 1766, may be found a very interesting anecdote, which being contained in a private letter has hitherto not been so much noticed as its importance required. This letter was written by an English Minister to Cardinal Fleury.

" *I pension*, (says the Minister) *half the parliament, to keep it quiet*. But as the King's money is not sufficient, and THEY TO WHOM I GIVE NONE, CLAMOUR LOUDLY FOR A WAR; it would be expedient for your Eminence to transmit me three millions of French livres, in order to silence these barkers. Gold is a metal which here corrects all ill qualities in the blood. A pension of 2000l. a year will make the most impetuous warrior in Parliament as tame as a lamb."

## VI.

There are certain suspicious minds, scared at every thing that has the face of novelty, as if—what is in use *to-day*, had not been new *yesterday*.

## VII.

A penetrating and humane citizen is incessantly offended at the disorder that reigns in his country. Observation shews him the faults of Administration, and his sagacity suggests the means of redressing them. Does he publish his opinions, let him beware lest he pass for a traitor, CATO'S LETTERS.

## VIII.

Men who are advanced to great stations, and are highly honoured and rewarded at the public cost, ought to look upon themselves as creatures of the public, as machines erected, and set up for the public safety.—They ought to reflect that thousands, ten thousands of their countrymen, have equal, or perhaps greater qualifications than themselves: and that blind Fortune alone has given them their present distinction: that the estate of the freeholder, the hazard of the merchant, and the sweat of the labourer, all contribute to their greatness. When once they can see themselves in this mirror, they will think nothing can be too grateful, nothing too great or too hazardous to be done for such benefactors.

CATO.

## IX.

Every one in Potsdam knows, that a few years before his death, the late king of Prussia seeing a great croud assembled under his windows, and eagerly look up to the palace, he asked one of his servants, "What was the matter?" Being informed



informed by him that a libel on his Majesty was stuck up at the palace, but so high that it hardly could be read from below, he ordered it to be taken down, and placed again in such a manner, that people might be able to read it, without distorting their necks.

## X.

Among the enemies of the human race, foremost appear the petty *Princes of Germany*, who enact the ravages of despotism on a smaller, and consequently more oppressive scale; who plunder the peasant to maintain absurdly disproportioned establishments; who drag him from his home, the son from his parents, the husband from his family, to form under the rigour of military discipline the instruments of new exaction; who sell the blood of their subjects to swell the pride of a master, and have the insolence to call this *Government*.

ROUS.

## XI.

If a controversy arise betwixt a Prince and some of the people, in a matter where the law is silent, or doubtful, and the thing be of great consequence, I should think the proper *umpire*, in such a case, should be the body of the *people*. But if the Prince, or whoever they may be in administration, decline that way of determination, the appeal then lies no where but to Heaven; force between either persons, who have no known superior on earth, or which admits no appeal to a judge on earth, being properly a state of war, wherein the appeal lies only to Heaven; in that state the *injured party* must judge for himself, when he will think fit to make use of that appeal, and put himself upon it.

LOCKE.

## XII.

A House of Commons fairly elected by the *great body of the people*, whose Members shall frequently return to the common mass, and be removed from the temptation of converting a public trust to private benefit, is that organ of the public will, which the acknowledged principles of our Government prescribe, and which none can oppose, but those who are accustomed to seek, under the specious pretext of public duty, the sordid gratification of private avarice or ambition. These opponents are numerous and mighty — a *firm, determined band*, who can alone be subdued by an *equally firm and equally determined union* of all the *the friends of a free Government*, deriving its energy from the *public will*, and directed to the common happiness of a whole people.

ROUS.

XIII. *Absolute*

## XIII.

*Absolute Monarchs* are but men ; and if Government is to be the remedy of those evils, which necessarily follow from men being judges in their own cases, and the state of nature is therefore not to be endured, I desire to know what kind of Government that is, and how much better it is than the state of nature, where one man commanding a multitude, has the liberty to be judge in one case, and may do to all his subjects whatever he pleases, without the least liberty to any one to question or controul those who execute his pleasure? and in whatsoever he doth, whether led by reason, mistake or passion, must be submitted to! much better it is in the state of nature, wherein men are not bound to submit to the unjust will of another: And if he that judges, judges amiss in his own, or any other case, he is answerable for it to the rest of mankind.

LOCKE.

## XIV.

He that, in the state of society, would take away the freedom belonging to those of that society or commonwealth, must be supposed to design to take away from them every thing else, and so be looked upon as in a *state of war*

LOCKE.

## XV.

The end of the law being to protect and redress the innocent, by an unbiassed application of it to all who are under it; wherever that is not *bona fide* done, *war is made* upon the sufferers, who having no appeal on earth to right them, they are left to the only appeal in such cases, an appeal to Heaven.

LOCKE.

## XVI.

Conquest is as far from setting up any government, as demolishing a house is from building a new one in the place. Indeed it often makes way for a new frame of a commonwealth, by destroying the former; but without the consent of the people can never erect a new one.

LOCKE.

## XVII.

There is no error more common, or more dangerous, than that an unrestrained indulgence of appetite is generally attended with a liberal, humane, and merciful temper; nor is there any opinion more false and more fatal, or which demands to be more steadily controverted, than that libertinism and good nature are natural and necessary associates. For after all that corrupt poets, and more corrupt philosophers, have told us of all the blandishments of pleasure, and of its tendency

tendency to soften the temper, and humanize the affections, it is certain, that nothing hardens the heart like excessive and unbounded luxury; and he who refuses the fewest gratifications to his own voluptuousness, will generally be found the least susceptible of tenderness for the wants of others. The cruelties at Rome bore an exact proportion to the dissoluteness at Capræ; and it is not less notorious, that the Imperial Fidler became more barbarous, as he grew more profligate. *Prosperity*, says the Arabian proverb, *fills the heart till it makes it hard*; and the dangerous pits and snares for human virtue are those which are so covered with the flowers of prosperous fortune, that it requires a cautious foot, and a vigilant eye, to escape them.

## REFLECTIONS ON THE MANNERS OF THE GREAT.

## XVIII.

It being the interest of the people to have a fair and equal representation; whoever brings it nearest to that, is an undoubted friend to and establisher of the Government, and cannot miss the consent and approbation of the community; *prerogative* being nothing but a power, in the hands of the Prince, to provide for the public good, in such cases, which depending upon unforeseen and uncertain occurrences, certain and unalterable laws could not safely direct, whatsoever shall be done manifestly for the good of the people, and the establishing the Government, upon its true foundations, is, and always will be, just *prerogative*. The power of erecting new corporations, and therewith new representatives, carries with it a supposition, that in time the measures of representation might vary. and these places have a just right to be represented which before had none; and by the same reason, those cease to have a right, and be too inconsiderable for such a privilege, which before had it. It is not a change from the present state, which corruption or decay has introduced, that makes an inroad upon the Government, but the tendency of it to injure or oppress the people, and to set up one part or party, with a distinction from, and an unequal subjection of the rest. Whatsoever cannot but be acknowledged to be of advantage to the society, and people in general, upon just and lasting measures, will always, when done justify itself; and whenever the people shall chuse their representatives upon just and undeniably equal measures, suitable to the original frame of the Government, it cannot be doubted to be the will and act of the society, whoever permitted or caused them so to do.

LOCKE ON GOVERNMENT.



## XIX.

To ask how you may be guarded from harm, or injury, on that side where the strongest hand is to do it, is presently the voice of faction and rebellion : as if when men quitted the state of nature and entered into society, they agreed that all of them but one should be under the restraint of the laws, but that he should still retain all the liberty of the state of nature, increased with power, and made licentious by impunity. This is to think, that men are so foolish that they take care to avoid what mischiefs may be done them by *pole-cats* or *foxes*, but are content, nay, think it safety, to be devoured by *lions*.

LOCKE.

## XX.

*All men being born under Government, some or other, it is impossible any of them ever should be free, and at liberty to unite together, and begin a new one, or ever be able to erect a lawful Government.*

If this argument be good, I ask, how came so many lawful Monarchies into the world? for if any body, upon this supposition, can shew me any one man in any age of the world, free to begin a lawful Monarchy, I will be bound to shew him ten other *free men* at liberty, at the same time to unite and begin a new Government under a regal, or any other form; it being demonstration, that if any one, born under the dominion of another, may be so free as to have a right to command others in a new and distinct empire, every one that is born under the dominion of another, may be so free too, and may become a ruler, or subject of a distinct separate Government. And so by this their own principle, all men, however born, are free, or else there is but one lawful Prince, one lawful Government in the World. LOCKE.

## XXI.

There might be some propriety in giving this title to Henry himself; but to call George the Third defender of the Faith because Harry the Eighth wrote a book, is as ridiculously absurd, as if you were to call him Poet, because Richard the Third wrote verses.

CATALOGUE OF NOBLE AND ROYAL AUTHORS.



END OF THE FIRST PART.

# THE BUDGET OF THE PEOPLE,

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## Part II.

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"The general good is the end of all just Government; and all the rules of conduct agreed upon, all the statutes, laws, and precepts enacted and promulgated, are made with a view to promote the public good; and therefore the very nature and design of Government requires new laws to be made, whenever it is found that the old ones are not sufficient; and old ones to be repealed whenever they are found to be mischievous in their operation. If the essential parts of any system of civil Government are found to be inconsistent with the general good, the end of Government requires that such bad system should be demolished, and a new one formed, by which the public weal shall be more effectually secured. And further, if, under any constitution of Government, the administration should vary from the fundamental design of promoting and securing the common good; in such case the subjects are in duty bound to join all their strength to reduce matters to their original good order."

LAYTHORP'S SERMON AT BOSTON.

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IT is surely a reasonable wish, and it ought to be the wish of every Englishman; that the Commons of this country may have their interests and inclinations consulted and attended to, *in their own house*. In such circumstances, it would never be in the power of an abandoned Administration, with its dependent tribes of *Placemen*, *Pensioners*, and *Contractors*, to riot unrestrained in the public plunder; sacrificing with unbounded prodigality, at the shrine of despotism, the resources of the present generation, and the just inheritance of millions yet unborn; while discontent, disgrace, and distress prevail, in every part of this once glorious, happy and extensive empire: or to sum up in a few words, what would follow as a consequence in immediate connection, that the public would for ever be secured, against the treachery and insults of *its own servants*.

J. H. B.

## XXII.

**H**OW wonderfully wise is the constitution of this world? How instructive the history of the rise and the ruin of great empires! Many are the opinions of learned men on the origin of civil society. If this subject be investigated, as it ought to be, in true historical facts, it will appear very probable, that it originated with bad men, who being strong, subdued the weak, for the sake of living idle on the plunder. Cain stained with his brother's blood, was the first who built a city. The mighty men before the flood were tyrants, oppressors, thieves and robbers, who filled the earth with violence.

Nimrod, as his name implies, was an insolent captain of a band of robbers, and most nations make their first appearance as a banditti sallying out, under a leader, to pillage and destroy. Abraham and the patriarchs affected no empire, but were strangers in a strange land, confederating with one another for the purpose of piety, and with their neighbours for their own defence. The Roman empire began like others, and when it had arrived at its meridian, love of dominion sparkled in every eye, and prevailed every breast.

ROBINSON.

## XXIII.

Tyranny never sat easy upon mankind, and the Greeks were never reconciled to it. When their despots fell into their hands, they treated them with a barbarous rage almost beyond relief; a great and fearful lesson for all tyrants and slaves.

ROBINSON.

## XXIV.

They talk of sedition. Are any seditions equal to those which a lawless tyranny excites?

ROBINSON.

## XXV.

When the general texture of an irregular life is spangled over with some constitutional, pleasing qualities—when gaiety, good humour, and a thoughtless profusion of expence throw a lustre round the faultiest characters, it is no wonder that common observers are blinded into admiration; a profuse generosity dazzles them more than all the duties of the dialogue.—It is somewhat strange, that extravagance should be the great criterion of goodness with those very people who are themselves the victims to this idol.

*Thoughts of the Manners of the Great.*

## XXVI.

Mr. Burke did say, "that every one must perceive, that it is strongly the interest of the Court to have some *second cause* between the Ministers and the people. The Gentlemen of the House of Commons have an interest equally strong in sustain-



sustaining the part of that intermediate cause. However they may hie out the *usufruct* of their voice, they never will part with the *fee and inheritance*."

XXVII.

Mr. Mackintosh denominates the House of Commons, "a cumb'rous and expensive chamber for registering ministerial edicts."

XXVIII.

Mr. Rous's opinion is, "That the Constitution of that Assembly, is itself, the perennial source of wasteful prodigality, which consumes the vitals of the State, while the defects of that Assembly are perpetually aggravated, and acquire daily strength from the increasing corruption which that prodigality engenders.—That the House of Commons as a seminary of genius, serves only to gild our ruin — Knowledge, talents, eloquence, all that can raise and adorn the individual, may enhance his estimated price, but can fulfil no public duty in the Assembly, where party attachments are the sole acknowledged virtue. In this Assembly of pretended controul, all enquiries are resisted. A total dereliction of public trust is disguised to the more ingenuous under the semblance of supporting a Minister, while the truly zealous partizan applauds the waste, which by feeding the sordid mercenaries, swells the phalanx of his friends."

XXIX.

The most agreeable laws that a King can give his people, are such as are most severe against his oppressors.

XXX.

Great politicians never deprive men of their right of repining, of a song, or an epigram, who will condescend to rest contented with it.

XXXI.

The honours that are paid to the capacity and virtues of a citizen, is what constitutes his peculiar nobility. Upon the privileges of this sort of nobility, it is allowable to insist, and to pay to them all the punctilios and delicacies of the point of honour.

XXXII.

The reputation of a Prime Minister is soon fixed after his death. It neither depends upon his creatures, nor upon his enemies; he is judged by a third party, which has neither their passions, nor their interests, nor their aversion, nor their gratitude.

XXXIII.

By abolishing celibacy in France, the ecclesiastics have it in their power to become the most happy of all mortals; the

convents may furnish them with the handsomest, the most virtuous, and the best educated wives. A hundred cities might be inhabited by this new people, who might become industrious and useful citizens.

## XXXIV.

Justice to the present age demands of us not to withhold some of the instances of the invasions of the rights of men to be found in more distant time; no apology therefore can be required for the introduction of the following anecdote:

Henry the VIIth, a wise Prince, who well knew the necessity of reducing the enormous power of the Nobles, was once sumptuously entertained at Henningham Castle, in Essex, by the Earl of Oxford, who so valiantly distinguished himself at the battle of Bosworth-field. At the King's departure, a long lane was formed by the Earl's attendants, all drawn up in their *livery coats and badges*; observing this, the King addressed the Earl, saying, "My Lord, I have heard much of your hospitality, and the good order and grandeur of your family, but now I see it far exceeds the report. All these handsome Gentlemen and yeomen which are ranged on both sides, are certainly your *menial servants*." The Earl, with a smile, answered, "May it please your Grace, that would rebound to my disadvantage; they are most of them my tenants and retainers, that have come on this extraordinary occasion."—Upon this answer, the King, as surprised, started back, saying, "By my faith, my Lord, I thank you for my kind entertainment, but I must not suffer my laws to be thus broken in my sight, my attorney must speak to your Lordship about it." History says, the fine levied on the Earl for this ostentatious act amounted to 15000 marks.

## XXXV.

One Pardo, a farmer of the revenue in Spain, having become immensely rich, applied to Don Andrias DePardo, a Nobleman, but with a very narrow fortune, and frankly asked him if he was in possession of the genealogy of his family; upon the Don's informing him that he was; "then, (said he) my noble Don, trust it to me, I'll put it into the hands of some expert and ingenious herald, who shall make cousins of us in spite of our forefathers; nor shall you be a loser, since for this favour I shall present you with 30,000 pistoles."—The Don agreed, and the bargain was struck. A little time after, the younger brother of the Don, a Captain, who had not got a single pistole for this admission of the farmer to the honour of his family, was dining at a public entertainment, where this new creation of the wealthy farmer, Prado, being the subject of mirth and conversation, a Lady said to the

the Captain, " I think you, Sir, have the honour to be one of the farmer's relations. *No, Madam,* answered he, smiling, *it is only my brother has that honour.*

## XXXVI.

Because individuals were liable to error, and suffered their apprehensions of justice to be perverted by a bias in favour of themselves, government was instituted. Because nations were susceptible of a similar weakness, and could find no sufficient umpire to whom to appeal, war was introduced. Men were induced deliberately to seek each others lives, and to adjudge the controversies between them, not according to the dictates of reason and justice, but as either should prove most successful in devastation and murder. This was no doubt in the first instance the extremity of exasperation and rage. But it has since been converted into a trade. One part of the nation pays another part to murder, and be murdered in their stead; and the most trivial causes, a supposed insult, or a folly of youthful ambition have sufficed to deluge provinces with blood.

We can have no adequate idea of this evil, unless we visit, at least, in imagination, a field of battle. Here men deliberately destroy each other by thousands, without any resentment against or even knowledge of each other. The plain is strewed with death in all its various forms: Anguish and wounds display the diversified modes in which they can torment the human frame. Towns are burned, ships are blown up in the air, while the mangled limbs descend on every side, the fields are laid desolate, the wives of the inhabitants exposed to brutal insult, and their children driven forth to hunger and nakedness. It would be despicable to mention, along with these scenes of horror, and the total subversion of all ideas of moral justice, they must occasion in the auditors and spectators, the immense treasures which are wrung in the form of taxes, from those inhabitants, whose residence is at a distance from the scene.

GODWIN.

## XXXVII.

War has ever been the wretched policy of Courts, to uphold their government. Nations cannot war with each other, for nature forbids it. During its continuance, commerce droops its head, population ceases, and thousands of helpless families lose their support. While multitudes perish on the horrid day of conflict, others are crushed beneath a dead weight of taxes, which are tripled and vigorously exacted, to defray its expences; a vast portion of earth remains uncultivated for want of husbandmen, and the other part is laid waste, by the marching, or combat of armies.

The



The field of victory is a vast burying place—A dreadful field of desolation and of mourning, where it is pretended that laurels are reaped; but alas! the real harvest is of human existence. Thus, under every aspect of a war, nations have all to *lose* and nothing to *gain*, for even conquests is perishable, and often as ruinous as defeat.

HENRY YORKE's *Reason urged against Precedent*,  
XXXVIII.

The ill judged opposition to the voice of the collective body of the people, in a cause peculiarly their own, will, in all human probability, render the triumphs of the friends of freedom more complete, and this, perhaps, at no very distant period. The fire of genuine patriotism is not thus to be extinguished.

"Presumptuous man! think'st thou von envious clock,

"Rais'd by thy breath, has quench'd the orb of day?

"To-morrow he repairs the golden flood,

"And warms the Nations with a doubtful ray."

The voice of the people is, and ought to be, a terror to a bad Government: but it will ever be rendered inefficacious by an Administration of a different character, by its timidity and delight.

XXXIX.

When the ordinary delegation ceases to express the people's will, are the Commons of this country a mere shadow of constitutional resource? When such doctrines are constantly maintained, it becomes us not to reason, but to act.

XL.

I wish to see the ancient spirit of my countrymen revive; I wish to see them a nation of politicians, and the principle of the famous ordinance of Solon universally prevail. There are times, when it should be esteemed criminal in any person, arrived at years of discretion, not to have formed an opinion; treasonable when a fair opportunity presents itself, not to propagate and support his opinion, by the force of argument, and every legal method in his power. JEBB.

XLI.

When Ireland was struggling to obtain a fair representation, Dr. J. Jebb, addressing the Volunteers of Ireland, said,—"A new Parliament may contain a great number of real friends to freedom; but an incurable vice is inherent in its Constitution. If it be left to Parliament to form a plan, the scheme will infallibly be defeated. The aristocratic interest, united with the regal, like a blast from the east, will assuredly blast every hope of harvest. While you retain the matter in your own hands, you cannot fail of effecting, under Providence, the permanent Salvation of your country."

XLII. IF

## XLII.

If the people be not as competent to reform the *distempers of Parliament* in the present, as the *distempers of Monarchy* in the last century, the British Constitution must inevitably perish. We therefore maintain, that this right of reforming Parliament belongs to the nation, by the same unalterable law of God and nature by which our ancestors deposed James the Second.

ROUS.

## XLIII.

To those who would persuade us, that, by being born under any government, we are naturally subjects to it, and have no other reason to produce for it, but only, because our fathers or progenitors passed away their natural liberty, and thereby bound themselves and their posterity to a perpetual subjection to the Government, which they themselves submitted to. It is true, that whatever engagements or promises any one has made for himself, he is under the obligation of them, but cannot by any compact whatsoever, bind his children or posterity; for his son, when a man, being altogether as free as the father, any act of the father can no more give away the liberty of the son, than it can of any body else.

LOCKE.

## XLIV.

There are not such mighty talents requisite for Government, as some, who pretend to them without possessing them would make us believe. Honest dispositions and common qualifications are sufficient, and the Administration has always been best executed, and the public liberty best preserved, near the origin and rise of States, when plain honesty and common sense alone governed the public affairs. *Cato's letters*,

## XLV.

Great advantage would be derived to the Community, were our fellow citizens, of the lower classes, properly instructed, in the just and constitutional meaning of such terms as the following, viz. *majesty, subject, sovereign, republic, loyalty, allegiance, rebellion, treason, prerogative, king's bread, king's armies, my people*, &c. We never can expect to behold a proper exertion of the natural good sense, and spirit of the nation, untill the understandings and affections of all orders of men are emancipated from the influence of false ideas, which ignorance, or the art of designing politicians, have annexed to these expressions.

JERR.

## XLVI.

If the Princes of Germany continue another century to traffic in *human flesh*, will not the trade cease for want of commodities?

XLVII. We

XLVII.

We should But little revere those who are called *great men*, if we but knew how *little* they must often appear in their own eyes, and how little they are in reality.

XLVIII.

In general, we require too much capacity for little employments, and require too little for great ones.

XLIX.

Courtiers spread the reputation of their Princes to the farthest corners of their kingdoms. The people conceive hopes in the promises of courtiers, who know very well that nothing is to be hoped for but for themselves.

L.

Every conqueror has made laws; philosophers only have made wise laws. to make laws is the work of necessity, oftentimes the work of tyranny, sometimes the product of a moment. To reduce laws to a system is the work of benevolence and philosophy.

LI.

Let us be thankful that we live not in the days of Ahab, whose Courtiers and Judges, in the course and form of justice, by false witnesses murdered Naboth, *because he would not submit to an arbitrary power.*

LII.

We do not only find those princes represented in history under odious characters, who have basely murdered the innocent; but such as by their *spies* and *informers* were too inquisitive after the guilty; whereas none were ever blamed for clemency, or for being too gentle interpreters of the laws.

LIII.

Trajan was an excellent Prince, endowed with all heroical Virtues, yet the most eloquent writers and his best friends found nothing more to be praised in his Government, than that in his time, all men might think what they pleased, and every man speak what he thought, and he had no better way of distinguishing himself from his wicked predecessors, than by hanging up the *spies* and *informers*, whom they had employed.

LIV.

Queen Elizabeth had the true sense of our law, when the Lord Burleigh, upon Sir Edward Coke, her then Attorney's coming into her presence, told her, this is he who prosecutes *pro domina Regina*, for our lady the Queen; and she said she would have the form of the records altered; for it should be *Attornatus Generalis qui pro domina veritate sequitur*. The Attorney General who prosecutes for our Lady the truth.



